Volume XXIV. No. 4. Whole

THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR

PRINCIPAL FEATURES

Moral Education—C. N. Zutshi.

India and the World—Hemendra K. Rakshit.

Martyr Narayan Sihha.

Full contents inside cover.

ASHARH 1982 V., 101 D

JUNE 1925.

Editor: PROF. RAMA DE

Rs. 5

or 10 Shillings.

or As. 8.

OFFICE:

Gurudatta Bhawan, L

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Pratinidhi Sabha, Punjab, Lahor

Received

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

VOL. XXIV No. 4.	JUNE 1925, ASHARH 1982. Dayanandabada 101.	WHOLE NO. 200 THIRD SERIES No. 4.

PRINCIPAL VASWANI'S MESSAGE.*

To my regret, I am unable to be in your midst on the occasion of your Anniversary.

I can only send some words from this distance.

And I speak with deep faith in the value of *Brahmacharya.*

My hope is in *Brahmacharya Asramas* and *Gurukulas.* They are nurseries of the nation.

Seven and seventy years ago when the Serbians were struggling for Freedom, they waited in deputation upon a great patriot and a statesman of Hungary, Kossuth. They urged they were a nation. "What do you understand by a nation ?" asked Kossuth. And the Serbian leader of the Deputation said :—" A race which has its own language, customs and culture, and enough self-consciousness to preserve them." National consciousness,

* Received on the occasion of the anniversary of the Gurukula, Kangri.

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indeed, is strengthened by study of the Culture of the Race. And the Gurukul, I regard as one of the forces making for a New India, because the Gurukul has its inspiration in the Ancient Culture of Aryavarta.. A Culture forgotten to-day by many ; but holding within it a rich promise of help and healing for the nations. For Aryan Culture, the Culture of the Hindu Race, is essentially a Culture of the Spirit. And you cannot leave it and yet hope to build a New India. What 'National ' unity is that which disunited you from your Ancestral soul, your Rishis and Heroes, your Ancient Ideals ?

Forgotten are these by the vast majority ; and India lies in the dust. There is deterioration. The vigour of the Hindu race has suffered. " What gift shall I give to my Mother "—is the question I would have every Brahamachari ask himself on this sacred occasion of the Utsav. What gift? Is there a richer gift for a nation than strength, Shakti ? Shakti all-round? Shakti of the Body and the Mind and the Soul? There is decline in the physique of the Hindu *jati*. Therefore I say to every student :—Build up a strong body ! The Mother needs strong sons and strong daughters. Once India had *supermen* like Rama and Bhishma and Yudhishtra. To-day India is filled with *sub-men*, with weaklings. The test of a nation is not money but the *quality* of its men and women. The ancient Aryan aspiration to live " a hundred years, yea more than hundred " is being verified to-day more in the West than in India. Length of life is increasing in Europe ; the thread of life is becoming slender in India. The famous Russian scientist, Professor Metchnikoff, who lived with the Bulgarians, made the discovery that among them deaths at the ages of 100,

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115 and 120 were by no means uncommon, and that qualities of youth were preserved almost to the end. How many centenarians has India who are able to attend to daily duties, inspite of age ?

Many are the maxims helpful to the building up of vitality, strength, *shakti*. But they may all be summed up, I think, in the one beautiful word of the Scriptures—*Brahmacharya*. For brahmacharya means, in essence, *simplicity and spirituality*, plain-living and God-consciousness. In these two is the secret of strength, of individual, social, and national *shakti*.

Simplicity :—therefore don't stain your lives with luxuries. There is a beautiful saying of a Greek *Rishi* :—"A man's true wealth may be estimated in terms of the things which he can do without." The richer a man's soul, the simpler his life. History shows that simplicity has a survival-value. Greece and Rome perished of luxury, the parent of *bhoga* and immorality. Aryavarta was great when she was simple. In Germany, the German youths have in recent years, bestirred themselves to suppress immoral films and motion-picture houses. You and others such as you, students of India! can do much to suppress foreign fashions and spread the Message of the Simple Life. In addition to the Five Debts the Scriptures speak of, there is a Sixth Debt. May I not speak of it as the Debt to the Village ? We have not discharged the debt, and so the villages are being devitalised. We eat the corn the village-folk produce for us. What do we give in return ? I would humbly ask the Gurukul teachers and students to pay periodic visits to neighbouring villages to sing the Songs and Hymns of the India of Rishis and Heroes and to speak to the

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village folk of the Greater India we seek to build on the broad foundation of the Ancient Ideal.

This is the hour. Lo! the Clock of Destiny is striking! The nations need India. Not the India of noisy shows. But the India of tapasvin-rishis. The India that through all the storms and sufferings of centuries, hath said in her heart :—"*The Atma is Eternal.*"

Simple man, speading far and wide, this Message of the Spirit,—the eternal message of Indian History.

Simple men preaching the tapasya of truth and the tyag of silent service ;--are the piteous need of the nation.

And blessed, indeed, the Gurukul if it can send out, year after year, some such brahmacharis at once simple and spiritual,--brahmacharis filled with love for the poor and enthusiasm for the Ancient Ideal.

Such Brahmacharis will instil a new spirit in the ancient and long-suffering Hindu Race.

And through them will be pealed from province to province the mighty Message :--

Ye that seem weak and poor to-day may yet be rich and strong.
For rich is your ancient Heritage and strong the Spirit of Ages.
And your Mother, O children, is not dead.
For India the Ancient is, also, India the Immortal.

T. L VASWANI.

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SEARCH FOR HAPPINESS.

(Md. Hafiz Syed, B. A., L. T.)

If it were possiple to take a general survey of all mankind and their hearts we should not have to wait long before we discover that every man, high or low, learned or ignorant, boy or adult, savage or sage without an exception, is in search of some kind of pleasure or happiness in his own way.

Some seek it in the objects of senses; some in æsthetic enjoyments; others again in intellectual pursuits or in name and fame, honour and position. Every one of them longs for it, but inspite of his ceaseless efforts and intense desire never attains it to his heart's content. He is ever found dissatisfied and discontented with his lot. The idea of the futility of their search in the midst of their repeated failures hardly dawns upon thir minds and they continue desiring and madly running after the same objects which they acquired, and found incapable of affording lasting pleasure. The little momentary pleasurable sensation they experienced from them, continue to egg them on to have the same passing and tantalising relish over and over again. Never for a moment do they pause and think that time out of number the objects of their desire have been attained and found tasteless and vapid; why should they not seek something more valuable and comparatively more lasting than the things they so often experienced and tasted. Those who pursued the pleasure of the senses and found it disappointing should try and seek it in something higher and more abiding, namely intellectual pursuits; similarly those who kept themselves engaged in literary labours and after long experience found that even those failed to stand by them to the last, should certainly turn their attention to higher

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and purer than intellectual, namely spiritual, and test for themselves whether they contain any element of permanence or not. If they find that they do, it would be meet and proper for them to explore this new vista of happiness also.

There are some kinds of sensual pleasure that after a time no one can enjoy, because the human body is subject to decay. Even the mind cannot remain fresh and vigorous to the last. With the decline of the body it also begins to lose its energy. So those that at one time derived any pleasure from its exercise, fail to find the same zest and relish in mental occupation as they did when they were energetic and healthy. The same thing cannot be said of spiritual happiness. As it has been explained in the foregoing paragraphs, the human spirit is free from decline at any age. Only the body is liable to change and not the self dwelling in it. Those who search happiness in things spiritual are never disappointed; they go on adding to it as they proceed onward. There is no decline in this pursuit, however old, decrepit and frail a man's frame may become, his inward soul is not affected by any change in his outward garment. Therfore those that genuinely desire happiness exempt from decay should devote their time to this by far the most reliable and most enduring pursuit.

THE HINDUS UNDER MUSLIM RULE.

(By Satgur Sharan Avasthi B. A. Cawnpur.)

In the Vedic Magazine of May last Mr. C. N. Zutshi M. R. A. S., contributed an article as a counter view to Dr. Sayed Mahamud's article in the 'Amrita Bazar Patrika'

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on 'Hindus under Muslim Rule.' Mr. Zutshi, in his article, undertakes to expose the complete view of the 'partial picture' presented by Dr. Sayed and has gloried over his discovery of "the other side of the shield." But I assure Mr. Zutshi that he has said nothing new. His portrait based on certain facts, historical or otherwise, distorted and misrepresented in Mr. Zutshi's own way–lacks humanitarian colouring so essential to historians and critics alike.

Mr. Zutshi's contention that in the Muslim rule in India ' the only possible way of governing the Hindus was to convert them to Mohammadanism at the point of the bayonet to swell the following of their co-religionists by a ruthless disregard of the Hindu sentiments and susceptibilities,' can at the farthest stretch of imagination be based on a similar injuction of the Quran.* But the mere infliction of Jazia by Mohammadan kings of Delhi—to protect this empty ordinance of the Quran—goes to prove that the Mohammadan sovereigns did discover a more tolerant method of governing India than that laid down by Mr. Zutshi. I have to clear one thing more, I am not an ardent advocate of Muslim rule in India nor do I fail to decry any attempt to over-estimate the real worth of Muslim rulers. But Mr. Zutshi has transgressed the limits by his overzealous enterprise of whole-sale criticism of Muslim rule in India in an unbecoming manner. I am conscious of the fact that there did exist a number of tyrants among Muslim rulers.

But I am no less conscious of the fact that an equal number of Muslim rulers, who are remembered

* The Quran lays down that the Kafirs should either be converted into Mohammadanism or be killed.

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even today for their culture, morality and administrative capacity and catholicity, also existed in India. No nation in the world can afford to disown them. Such being the case, how far is Mr. Zutshi correct in holding 'that the century of Muslim rule in India forms one of the dark chapters in all human history."

Mr. Zutshi further says, "It was under this regime that Hindu subjects were treated like ants to be trodden and smothered under foot and the most shameful outrages on Hindu women were considered, as if, the divine right of the Muslim kings and Emperors." These lines may be fine English and may be representing—I am aware of very few such accidents which have not their historical acuality problematic, and this indictment 'not proven'—partial truth of a particular incident in the reign of some particular Muslim tyrant. But Mr. Zutshi has got absolutely no justification whatever, to hold that such 'gross injustice to Hindus' were every day occurrances of Muslim rulers. No logic can defend such a hasty generalisation based on mere jingoism. Mr. Zutshi may ransack the whole Mohammadan history in India but would hardly find half a dozen of instances where Hindu women have been outraged by Muslim sovereigns by virtue of 'their divine right.' The butter has been laid too thick and the pill of fiction has been too thickly coated with sugar of reality.

I am one with Mr. Zutshi in holding that Mahmud Gazni and Temur were not the Muslim rulers of India, but I differ strongly from him when he says that 'his (Mahmud's) ambitions and the secret of his expeditions unmistakably point to the general trend in which the Muslim rulers held India in Medæval times. There is an obvious logical fallacy in this argument.

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Nowhere Mr. Zutshi's arguments are more hollow and lack the sense of proportion than in the case of the charges which he has levelled against Akbar. The vehemence with which he pushes up his feeble hypothesis in his sanguine but odd way that Akbar's religious toleration was hypocritically meant to spread Islam has no force to us; and his contention, which has for a long time been the battle ground for historians, has lost all its charm today. It is undisputedly held that Akbar's religious views were the result of his conviction. Mr. Zutshi seems to be the only personage left of that old school and he must be sadly conscious of helpless and negligible minority in which he has voluntarily placed himself. We admire the courage which he displayed in expressing his novel views in face of Professor J. N. Sarkar and Babu Beni Prasad. He is to be congratulated for his discovery of 'Snake in the grass' which avoided the keen eye of other historians. I do not think it necessary to repeat the oft repeated arguments against Mr. Zutshi's views. They are too numerous to be hurled all at once. In fact the Hindus were in no other Muslim rule so happy as in the time of Akbar.

Mr. Zutshi does not rest here. He calls Mr. Niccolao Manucci to his aid. This traveller says that the emperor Akbar had three separate partitions in his betel box. One for betel and the other for sweet-scented pills and the third for poisonous pills resembling the sweet-scented pills but quite opposite in their effects.' The traveller holds that Akbar administered the poisonous pills to those whom he wanted to kill secretly. It is also stated that he was giving a poisonous pill to one of his Amirs* who

* Mr. Zutshi does not mention the name but the reference probably is to Raja Man Singh.

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refused to eat it and Akbar through mistake swallowed that poisonous pill which caused his death. The hypothesis that Akbar was at all poisoned has been long exploded and it has been nearly established by all historians that he died a natural death, and so there is no room for any suspicion. The material of history yeilded by European travellers and Jesuits is not to be taken at its face value. Mr. Sarcar has well said that the foreigners knew very little of internal affairs of India. Most of their information is based on hearsay gossip and superficial observation. Who can believe Mr. Jourdon, when he says about Indian farmers that they live like fishes in sea, 'the greater eat the lesser' or Sir Thomas Roe when he says "They live as fishes do in the sea—the greater ones eat up the little. For first the farmer robs the peasants, the gentleman robs the farmer, the greater robs the lesser and the king robs them all." The facts do not warrant them to make such commen's. Some of the European writers take upon themselves to paint everything Indian in the darkest possible colour so if one lays too mueh stress on what they say one is very likely to err. Mr. Moreland has committed the some blunder in his 'India at the death of Akbar,' and and Mr. Zutshi is culpable of the same charge. Moreover the tendency of Akbar towards secret machination (in a way pointed out by Mr. Niccolao) which has been attributed as an inseparable accident of Akbar's character in as much as it is reflected from his dealings with the Hindus is not borne out by historical facts. The events rather prove otherwise. A man who can challenge his guardian who was practically master of the empire, at the age of 17, a man who can defy several of his generals together by his sheer personal bravery, and a man who

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can introduce his liberalising religion in the teeth of opposition of Mullas weilding power for a long time, cannot be supposed to be so mean as to be hiding poisonous pills in his betel box. Akbar's word was law. No body ventured to question his commands. Under such circumstances there is no likelihood or justification for Mr. Niccolao's idle conjecture.

Again I could not quite understand the relevancy of thrusting in this fact to prove that Hindus were not treated well under the Muslim rule. One may be extremely hypocritical and malicious in his diplomatic and administrative dealings but it is not necessary that he should be a tyrant to his subjects, nor does this conjecture support the idea that he was tyrant to the Hindus when treatment of equality in all departments of Government was extended to them and Jazia which was the mark of invidious distinction was also abolished in his reign.

I do not question Mr. Zutshi's views about Aurangzeb's dealings towards his Hindu subjects. Haidarali and Tipu were also tyrants. The former was no better towards his Muslim subjects. At times he came upon them with equal or even more severity. Prince Ghulam Mohammad's statement that one lac of Hindus were converted into Mohammadanism before his eyes can neither be a historical nor a circumstancial truth. Historians unanimously regard the statement as a hopeless exaggeration. Dr. Sayad's opinion that Muslim kings took measures from the very beginning to stop cow slaughter can not be refuted by one solitary example quoted by Mr. Zutshi. Hindu Muslim animosity is very old. If occasional explosions took place now and then—either in the reigns

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of old Muslim kings or during the British Raj—and illiterate people of either community took to such preposterous and revengeful methods as have been mentioned by Mr. Zutshi, it is only temporary. And the normal state of life of either religions connot be judged by this. So if Dr. Sayad errs a little on one side Mr. Zutshi errs a great deal on the other.

THE UPLIFT OF INDIAN WOMANHOOD,

By Prof. S. N. Pherwani, M. A.,

Organize Women's Health and Education Society.

Rise in type is the inevitable result of rectitude of function. Women will rise as they fulfil their mission. To clearly indicate their mission and to help them to fulfil it, is the best way of improving their status.

Woman's mission is to render herself adorable, by establishing moral empire over the hearts of men, by discharging her due functions as Mother and Life-builder, as Healer and Health preserver, as Companion, Educator and Ennobler, as Inspirer of exalted public activity.

For all these she requires to be helped in self training, in sympathy, science, and service, individual effort and associated organisad effort.

As Mother and Life-builder, self training in sympathy means that she should be sensitive to race deterioration which is the outcome of mistakes in marriage. She should be helped in realising that matrimony is not a matter of money In marital choice character and talent, health and longevity, should have preference over wealth and family status, caste, creed or colour. She should also be sensitive to race suicide which would surely result if

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she unreasonably avoids the burdens and duties of motherhood.

As Healer and Health preserver, self training in sympathy means rendering herself sensitive to disease rate and death rate, and eager to learn and treasure every truth that will help the prevention of disease and the postponement of death, and the prolongation of healthy useful life.

As Companion, Educator and Ennobler, self training in sympathy means rendering herself sensitive to illiteracy miseducation, drunkenness, discord, jealousy, moroseness, and degradation in her own home and to the best of her capacities and opportunities in the families around her, and within the reach of her influence.

As Inspirer of exalted public activity, she will grow in sympathy if she feels keenly when the young and strong of her home fail in chivalry to the weak, when the grown up adults avoid useful labour of civic duties, and when in the third quarter of their lives they fail to asiduously perform some sort of unpaid public duty or civic service.

To her cultivated and widened sympathy, she must add self training in science as well. As Mother and Life builder she must study Eugenics. As Healer and Health preserver, she needs training in hygiene, dietetics, and physiology. As Educator and Ennobler she must study the sciences of psychology and ethics. As right Inspirer of exalted public activity she needs the knowledge of Sociology. Without such a scientific training she will not be able to do much real and lasting good, even though she has the requisite sympathy. Elements of all these sciences ought to be included in every sound scheme of education for women.

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Thus equipped she may march safely on to undertake real useful altruistic service within her home and outside. As Mother and Life-builder she may train hereself up in mothercraft and better bringing up of babies. As Healer and Health preserver she may practice nursing and cooking. As Educator, Ennobler, and Companion she may educate her own children and keep their psychological diary as Madame Montessori has suggested. She may take interest in the improvement of education and social intercourse. As Inspirer of axalted public activity she may with her sweet speech and music move the hearts of youug and old in her home circle, and in social gatherings and ceremonial and religious functions, and lead them to dedicate their lives to public good, every one according to his or her capacity and opportunity.

She may then extend the sphere of her service by wider individual effort. As Mother and Life-builder she personally may train girls for mothercraft, and undertake infant welfare work of some sort. As Healer and health preserver, her extended individual effort may take the form of circulating health literature among the women folk giving health talks in different homes. As Educator and Ennobler she may establish and conduct a children's home after the ideal of Montessori or some other kindergarten establishment. She may give education talks to her less advanced sisters. As Inspirer of exalted public, activity, she may individually endeavour to observe tree planting days, she may promote peace and goodwill among neighbours and citizens, and do what she can to reform private character of those within the reach of her influence.

She will then be ready for taking part, and by initiating organised effort for the further fulfilment of her mission. Thus as Mother and Life-builder she may take

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part in or organise Little Mother's Classes. As Healer and Health preserver she may work on or organise health committees, or work in conjunction with others as a health visitor, and train others for that service. She may establish a travelling health library or co-operate with any already existing. As Educator, Ennobler and Campanion, she may serve on or organize education committees. She may promote a sound system of women's education. She may act as a visiting teacher and help home teaching. She may co-operate in or start an education library. She may take part in the promotion of parents' and teachers' leagues. As Inspirer of exalted public activity she may act on or organise concord committees. Trainig herself she may train others as sisters of mercy. She may undertake helping disadvantaged families, training herself and others for "family case work." She may organise some sort of neighbourhood settlement. She may associate herself or organise some sort of character development league.

In such ways should woman render herself truly adorable, not in her externals but in her spirit. Thus shall she be a true guardian angel in the home and neighbourhood, and in her city and country. The future belongs to womanhood fulfilling her mission as Mother and Life builder as Healer and Health preserver, as Educator and Ennobler as Inspirer of exalted public activity. Her social status will then assuredly, improve and her property rights would take care of themselves.

In this work of uplift the advanced women of this land and the women of all educationally advanced countries can assuredly take a noble part. To the advanced women of America and England, of France and Germany,

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of Switzerland and Italy, I would especially appeal to give of their best to Indian womanhood at this time. Those of them that come out to India to work among their sisters here, will learn as much as they teach. Those who come to work should cultivate a reverence for the spiritual treasures of Indian faiths. They must not come with a view to convert women to the Christian faith, but to emphasise the best that exists in the religions of India. They should come in the spirit of health and education missionaries, and save the bodies and enlighten the brains of their Indian sisters. And rich indeed will be their reward in the speedy solution of world problems, for the deep spiritual genius of Indian womanhood would thus be liberated, and rendered available for the use of the war weary west. Will some of the best talented women of Eur-America come forward to help their educationally backward sisters in the East? There is a great and glorious opportunity before them to help womankind to fulfil their noble mission of peace on earth and goodwill among men.

The writer would gladly and gratefully accept suggestions about the latest developments in child education and education of women, in fulfilment of the ideals outlined above. The best educational experiments may kindly be communicated to him. The best educational literature or text-books, and educational apparatus may kindly be forwarded to him for use in the furtherance of education of women and children, and the promotion of their health and it will be utilised by the registered society in the fulfilment of these aims. Syllabuses of improved types of institutions, and educational magazines relating to women's education and welfare, and reduction of infant and maternity mortality would be gratefully accepted.

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Moral Education—India's Greatest Need.

By Mr. C. N. Zutshi, M. R. A. S., (London.)

II.

In the above section* of this article I have tried to point out the harm done by the present system of education in India in its bearing on the moral life of the Indian people and sufficiently urged the importance of character from the individual, the Government, and the Indian national point of view. In this section I mean to refer to the difficulties involved in the task of introducing moral education in the educational institutions and attempt answer to some of the objections which the Government may very likely raise against the proposition suggesting at the same time how best the Government can create conditions favourable to meet India's demand for the moral education of her youths.

The first and foremost difficulty which the Government will be inclined to point out is the question of religion involved in imparting moral education on the ground that without religion there can hardly be any adequate moral training and that since the Government is wedded to the doctrine of religious neutrality in education, it would not dare to tread on that delicate ground. But to my mind this principle of religious neutrality is very unsound and hardly supported by actual experience. While in Government schools and colleges the teaching is strictly secular and free from religious leanings, in Missionary institutions which are aided by the Government the Bible is taught to Indian students and the scripture period is made compulsory. And then, taking into consideration the popular religions of India. I think,

* This section appeared in Vedic Magazine for April 1925.

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it can be hardly disputed that English education at least in its higher stages, is antagonistic to their fundamental tenets. Almost the whole range of English literature is saturated with Biblical conceptions and bears the stamp of Christianity which our youngmen imbibe with the inevitable result that they ultimately become merely mechanical followers of their own religion. A system of education which thus exposes the minds of those whom that education is given to a particular creed can hardly claim to be neutral in religious matters, pious as its pretensions religious neutrality may be. Thus the doctrine of religious neutrality is very unsound and the Government which has brought that system into being can hardly be said to be neutral so far as the influence of public instruction on the religions of India is concerned. It has on the contrary, been instrumental in undermining our spiritual convictions and sapping the very foundation of our religions. The Government cannot absolve itself of the responsibility of not providing for the moral education of our youngmen by taking shelter under the cover of religious neutrality. Although without religion moral training cannot be adequately givven, yet it is quite possible for the Government to cause compilation of books on the common principles of morality culled from the various religious books of India and by introducing them in the curriculum of studies for the Indian students, make a beginning in the direction of providing for their moral education. In this attempt of the Government, I am sure, the ear of orthodoxy will not be able to detect any note of sacrilege or the eye of criticism discern any sign of Government's partiality to any particular creed.

Next comes the point that moral education is more the concern of home than of any schools

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and colleges ; that it is more the concern of the parents than of the teachers. True it is. But unfortunately in India owing to the disparity of intellectual development between the fathers and the mothers the Indian youths find their home influence distracted and divided. There are the ignorant and superstitious mothers on the one hand, and fathers if not equally ignorant, at least lacking in moral courage and backbone unable to withstand the moral contagion of their wives on the other. And then while these mothers stuff the brains of their boys with superstition, childish whims and all sorts of lies, there are the said type of fathers who teach them, by precept and practice, that the be-all and end-all of human existence is to worship Mammon, that selfishness is the best policy and that social good is merely a vain fancy. When such is the influence of moral atmosphere in our homes, it is not difficult to conceive why our boys develop into men of low ideals, with their ethical sense stunted, benumbed and warped. Such being the home influence under which our boys are born and brought up, it is a pity that there is no moral training given in the public schools and colleges. But the germ of the evil, as it exists to-day, has been laid by the present system of education; and if timely measures are not taken to arrest its growth, it is, in no far distant time to come, likely to grow thick and wax fat with serious consequences to the Indian Society, reduced as it is already to the condition of a fever-striken morass where debased morals are prolific and patent to the eye.

Thirdly comes the question of a proper selection of teachers and professors and of their association with their students outside the school and college premises. There can be no gainsaying the fact that in the lower classes of our

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schools the teachers are generally the refuse of the society, both morally and mentally unfit to exercise any healthy moral influence over their pupils. In higher classes in the colleges the European Professors, with a few honourable exceptions, are generally imbued with racial feelings and colour prejudices, who by their living examples are not to be models of morality to be imitated by the Indian students. The golden bond of sympathy which ought to bind a young mind with his instructor does not exist in modern India, and thus the essential elements of sound moral discipline are sadly wanting. In this connection it is highly desirable that a proper selection of the teachers and professors be made and the constitution of the Universities so changed as to provide for an increased association of the teacher and the taught beyond the college or school hours.

In ancient Indian system of education purity in life and character of the students was particularly aimed at. So far back as the 5th Century B. C. schools for elementary and secondary education and Universities for higher education existed in India. There were such schools or centres of learning at the courts of the 'Kashis,' the 'Videhas' and the 'Kurus.' And then there were Universities such as those of Taxila, Shridhanya and Nalanda. The ancient system of Education was more of a residential type and the students had to reside with their 'gurus,' who were generally 'Rishis,' in their hamlets to receive their education which was thus less of a bookish and more of a practical nature. These 'gurus' were models of virtue and morality and shaped the life of their 'chelas' or disciples after their own model before sending them back to this work-a-day world, thus making them fit in every

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way to discharge their duties as householders and as citizens of the Empire. The chief feature, however, it must not be forgotten, of this ancient system of education from the elementary standard right upto the university—was religion and morality—a feature in which the present education is sadly lacking. The Gurukula opened by the Arya Samajists, I must confess, very nearly approaches this ancient ideal.

Cannot the Government make a start in the direction pointed out? Can it not cause a proper selection of the teachers and the Professors to be made? Cannot the constitution of the Universities be so changed as to make their students worthy citizens of the Empire, true and faithful servants of the country? The problem then is what can Indian parents, Indian Society and Indian Government make out of such moral stuff as is turned out every year by our education machine? The problem is fraught with awful import to all parties concerned and is the Sphinx riddle of modern India. The happiness of Indian homes, the progress and elevation of Indian Society—nay the very solidarity of Indian Government depend solely upon a wise and speedy solution of this problem. The very cause of the hoary civilization of India is at stake and should we fail to solve this problem, the coming destiny of a race of men that once held the torch of wisdom to the world, shall be doomed.

One more point and I have finished. It might be argued that the question of the introduction of moral education on the lines proposed above would entail huge expenditure and that therefore the Government is not in a position to meet the demands of the Indians on that score. I am inclined to think that this is the

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pet *raitonale* often resorted to by the Govenment for the proposals which it does not choose to give effect to. In this connection may I suggest that the much unnecessary huge Military expenditure be scrapped and the savings thus effected be spent on education? Mr. Ben Spoor, a Labour Member of Parliament speaking on the Military situation in India referred to the heavy Military Budget in the course of debate on India in the House of Commons in 1922 in these words which afford much food for reflection. He says :—

"In a country 93 per cent of whose people can neither read nor write—and the responsibility for this state of illiteracy rests very largely with the British Government—nearly a half of the total revenue is spent in the maintenance of an army."

Let the Government pause and think, and say what it has in store for India. Is it going to expose India to face British Militarism? Or is it going to so revise its notions of policy towards India as to make Young India worthy of the Crown and the country?

India and the World.

By Hemendra K. Rakhit.

India is generally known to Europe and America as a country teeming with peoples of diverse castes and creeds, a country of contending religions and races, clamouring at this moment in a hundred different tongues their desire to attain national independence—a thing, we are told, the people of India never tasted before, and which is altogether foreign to the land. This is the popular view of India. Add to this the other beliefs that the entire people are given

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to a sort of religious pessimism; that fatalistic doctrines of life sway the passion of men, that ignorance and superstition are the order of the day, and that the dear mothers of India cheerfully throw their new born babies to the Ganges so that the crocodiles may not miss early breakfast. In fact, India is believed to possess a type of mentality which the people of Europe and America find hard to fathom. East and West are supposed to be the negative and positive poles of humanity.

But India is not what the western Indologists, save a few, would have you imagine. An impartial evaluation of India's culture history—her industry, commerce, science, politics, art and philosophy will yield a record worthy of any nation. It is of great moment therefore, for India as well as for other countries, that the achievements, present aims and aspirations of the 315 million people of India should be known aright and in a proper perspective, if humanity is to be spared unnecessary calamities.

The notion is current in the West that Europe and America represent "energism" "life," "science," "progress," while India typifies "inactivity," indolence," "superstition" and "thought," which thought at best is only mystical. The human and secular achievments of India therefore find no place in the curricula of educational system of Europe and America. The East continues to be "mysterious.' Yet mystery is born of ignorance and should have no place in the minds of men of today-

A rapid glance at the comparative political history of Europe and India until 1789 will show a parallel development of events, even slightly in favor of India. Basing his conclusions on data acceptable to the methodology of historical researches in Europe and America, Professor B. K. Sarkar in his book "The Political Institutions and Theories of the Hindus," finds the Ancient and Medieval India passed through the same institutional and political

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experiences such as city-states, republics, jury system, despotism of kings, which Greece and Rome and medieval Europe and other countries of Asia have gone through. The people of India even enjoyed the right to fine in case of the elected officials of the rural commune."

It is sometimes necessary for us to glance back a little. Ancient history is valuable to us only in so far as it explains the present and restores self-confidence. The war department of the Maurya Emperors of India, (B. C. 323-125) whose territory exceeded the undivided Roman Empire at its zenith (400-600 A. D.) maintained a standing army of half a million men as compared to Rome's highest figures of 115000. Under Chandra Gupta, who checked and defeated the Greek advance in India, this vast army, according to Pliny, was on daily pay. The national finance system was equal to meet the cash drain on the treasury. The generalessimo of the Maurya Empire received a salary of 48,000 panas or 12,000 dollars a year.

Amidst this benevolent military despotism of India, life went on and we find vast sums of money spent on irrigation, roads, arts and architecture, gardens, pageants, festivals, ship building, mines, hospitals, academies of literature, and universities. Public-spirited citizens co-operated with the government. We find general Usavadatta of Southern India in 100 A. D. maintaining an institution of learning with hundreds of scholars. We find her sons crossing the oceans and founding colonies in the Islands of the seas. We find other sons of other countries flocking to the universities of Taxila, Ujjain, Nalanda, Vikramashila, and Odantipuri, just as did the students of Europe who journeyed amidst untold privations to the great university of Paris where that most beloved of men, Abelard, taught.

So far as the rights of citizenship or ideals of monarchy are concerned "there was practically nothing to choose between the East and the West. Rather this whole period

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of India was the heart and brain "remarks Prof. Sarkar " of the whole of Asia—in a position the like of which was, not occupied by any people in Europe." Sukracharya on Politics, Kautilya in his Arthasastra embodying principles of government and administrative details, and Manu on Social Organization, present a formidable group equal to their European peers.

Later on in the early modern period we notice in Europe the political vicissitudes of the Welsh, Irish and Scotch wars of England, the Hundred Years' war between England and France, the wars of the Hapsbergs, the wars of the innumerable German baronies, the wars of the Italian Republics, the English civil wars, the Fronde, the " meteoric brilliance" of Gustavus Adolphus, the expansion of Turkey, and the achievements of Frederick the Great and Peter the Great, and the French Revolution. Compared to this India presents a picture of comparative calm with achievements as great under the creative geniuses of Samudra Gupta, Harshavardhan, Dharmapala, Akbar and Shahjahan, and Sivaji the Great. The exploits, successes, and failures of the rulers of India till the nineteenth century measure well with those of their brother sovereigns of Europe. The political philosophy of the Hindu emperors from Chandra Gupta to the last of the Moguls was the political philosophy of the Hindu Machiavelli, Kautilya—not the religious or mystic philosophy of the Upanishads. With Napolionic egotism they also shouted : " What are a million men to a man like me!"

As late as the 19th century India was known to the west as the gorgeous East. Did Europe coin this suggestive phrase in a religious or mystic sense ? Is it not a fact of history that Europe was dazzled by the material splendour of India ? The traders and travellers from the West left glowing accounts of the magnificence of the " courts," " palaces," " gardens," "monuments," " towns," " festivals." And it is the material wealth of India that led

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to the eventful discovery of America. And yet we are taught to interpret the evolution of the Hindu civilization in terms of thought and religion—in terms of Vendantas, Tripitakas, or Gitanjali. If India is to be understood, she must be studied whole, not in fragments. India is justly proud of her philosophic, religious and sociological attainments. These are her humble contribution to the stock of world knowledge. But to assume that Indian culture is mainly if not wholly spiritual, is to deny history. Intelligent co-operation between nations is not possible unless nations are known to each other in their true light and in the fullness of their life.

How then has this one-sided view of Hindu culture gained ground in the West? "The extraordinary nature of such history" writes Mr. Pargiter, "may be perceived if it were suggested that European History should be constructed merely out of theological literature. What would raise a smile if applied to Europe has been soberly accepted when applied to India." What is the reason? No one did it consciously. You know of the great Romantic Movement of Germany in the eighteenth and the early part of the nineteenth centuries. It was primarily a philosophic movement. The Romanticists and their founders, the brothers Schlegel, Tieck, Novalis, Ruckert, dreamed and mused and thought of lifting the suffering world to a region of happiness and divine beauty. They thought that their ideal would be a reality if only the misguided world would discard the crude absurdities of present and accept the ways of the Ancients. They travelled far and wide in search of fables, stories and romance. They sang to their fill in glorification of the "good old time." These young poet-philosophers guided by their ancient and mediæval preferences, groped their way through "the corridors of time" and discovered "India's golden blessings." Frederick Shlegel's great work "The Language and Wisdom of the Hindus," made the science of Comparative Philosophy possible. They

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dived deep into the field of Hindu philosophy and religion But the secular branch of the Sanskrit Literature remained unknown to them. Thus it came to pass that only the religious and philosophic attainments of the Hindus were popularized in Europe. The Historians that followed the Romanticists naturally began to treat the whole historical growth of India in terms of religion or philosophy.

India is a melting pot of many races, religions and cultures. Contrary to popular belief, therefore, her growth was not an isolated phenomenon. From the west from times immemorial came the robust traders in search of precious stones, spices, fabrics and muslin. They sailed away laden with these commodities only to return. Imagine the happy faces of the International Exporters of India when they marked their shipments : " Precious stones to Amalfi "; " Muslin to Venice "; or " Spices to Lisbon." Imagine also the chagrin in their faces when they heard that Venice is to put a tax on any one who buys muslin. From China, and Japan and Persia and the Archipelago traders came, came also the scholars by land and by sea to trade in ideas. And they, too, plodded homeward with burdens of learned manuscripts on their tired backs. Some, like the Pathans, Cythians, and Moguls, came to stay, even as conquerors and merged themselves into the melting pot. This constant interchange in commerce and thought, this untrammelled cultural intercourse, lasting through centuries, left their indelible mark on Hindustan and trained her to view humanity's march with dignity and calm. The geographic, climatic, racial and cultural diversity of India trained her also to ponder with respect over ideas, conceptions and attitudes of her brother man of other lands.

The Hindu civilization of today is a synthesis of Hinduism, Buddhism, and Mohammedanism. Tolerance is its watchword. This tolerance is not born of indifference, but of an extraordinary hospitality to new ideas, eagerness to hear

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all sides and a delight in the "interchange of forceful and significant thought." We find this attitude reflected most clearly in the heterogeneous religious life of India. All religions have met there—none has to flee. A land of many religions we find her singularly free from religious warfare, such as once disfigured Europe. All religions have flourished side by side. We see Hindu Rajas donating funds to build Mohammedan Churches and today the Christian Churches in India are partially supported out of the taxes paid by Hindus and Mohammedans.

We have come to learn, not without bloody warfares, that the apparent diversity of India is in truth "a fertile source of strength and wealth." The destructive and inhuman policy of exterminating diverse elements to form a national unity is not compatible to the genius of India. That can be attained only through co-operation. The presence of so many languages in India is indeed a drawback to the rapid development of the nation as a whole. Hindustanee, however, may be said to serve as *lingua franca* of India. But the fact of cardinal importance is not the language, but the ideas expressed in it. The languages of India do not disseminate hostile aims and conflicting traditions as is the case in Europe. We see before our eyes that nations which have inherited the same language fight with each other while trilingual Switzerland prospers in peace. We see the thirteen colonies tear themselves away by force of arms from their mother country. We see the North fight the South in this continent. More important than "language" to the peace and harmony of the world, therefore, is the ideal. When ideals clash, language as an agent of peace melts as mist before the morning sun. It is therefore refreshing to know that in spite of the diversity of tongues, the art and literature of India today are expressing thoughts and feelings common to all India. India is a unit—geographically, culturally and

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spiritually. It is unfortunate for India that the outside world does not appreciate the genius of the Hindu mind in harmonizing and unifying a land as large as all Europe west of Russia, with at least as many castes, creeds, races and culture.

The coming of Europe in India—its science, its "precision," to use a Bergsonian term, its perfect technique, added another necessary element to the melting pot of Hindu culture. When India in the nineteenth century found herself losing her vital impulse to create, and suffering from a sort of mental inertia, this "impact of European civilization," writes Arobindo Ghosh, revived the dormant intellectual and critical impulse. It rehabilitated life and awakened the desire of new creation. It put the reviving Indian spirit face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating, and conquering them."

True to her tradition, this rebirth of the Hindu intellect, this outburst of new hope and new life, fanned to a high pitch by the world events of the year 1905—I mean the year of Japan's phenomenal victory over Russia, the liberal uprisings in Petrograd, the glorious fight of the Boers with the mighty British forces, and the tense political situation in India herself culminating in the unstatesmanlike partition of Bengal—this renaissance did not lead India to a reactionary path. She realized thoroughly that the fusion and assimilation of European culture is essential to insure her own growth. She only wanted freedom, a freer national life to gain this end. For all that is beautiful and all that is serious, come from freedom.

This renewed activity of Hindu life is reflected in her economic program to lift the country up from the mire of economic poverty. It is also abundantly reflected in the new educational movements such as the Gurukula

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of the Arya Samaj, Dr. Tagore's Bolpur school, Fergusson College of Poona, the Mohammedan College in Aligarh, the Bengal National Education of Calcutta, the D. A. V. College, Hindu Students' Home in Madras and Calcutta, and the recent Hindu University at Benares. The chief motive underlying all these institutions is to cultivate the Hindu educational ideal—the development of personality and social responsibility as against the current system in India of mere acquisition of knowledge without any aim, which is, according to the Art Critic, Dr. Coomarswamy "breaking the threads of tradition and creating a nondescript and superficial being deprived of all roots— a sort of intellectual pariah who does not belong to the East or to the West, the past or the future.

The best minds of India were grappling with this economic, political and educational problem, when tearing asunder the pretended calm of European peace, came the Great War. It at once had a strong political effect on her. She sent a million men to the various war fronts. Her financial gifts to England were even greater. The war ended. India happy in her staggering sacrifice, longed for freedom The young Hindu poetess, Sarojini Naidu, sang of India:

Is there aught you need that my hands withhold,
Rich gifts of raiment or grain or gold?
Lo, I have flung to the East and West
Priceless treasures torn from my breasts,
And yielded the sons of may stricken womb
To the drum-beats of duty, the sabres of doom.
Gathered like the pearls in their alien graves,
Silent they sleep by the Persian Waves,
Scattered like shells on Egyptian sands
They lie with pale brows and brave broken hands
They are strewn like blossoms mown down by chance
On the blood-brown meadows of Flanders and France.
When the terror and tumult of hate shall cease

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And life be refashioned on anvils of peace.

*** *** ***

Remember—the blood of my martyred sons.

India was full of hope. The free and frequent circulation of the war aims of the Allied Nations, the wide publicity given to President Wilson's fourteen points, new political conceptions, all these and her vital contributions to the Allied cause, made her restless. The Montague-Chelmsford Reforms, conceived in good faith, failed to allay the aspirations of the resurgent India. A subject nation herself, which fought to liberate other subject nations, India demanded freedom for heself. The tragedy of Amritsar stiffened this demand. The triumphant emergence of Mahatma Gandhi, with his message of love' infused the plain peoples of India with dignity, self-respect, pride and honor. In the pregnant atmosphere of India today, thanks to Gandhi, there is the spirit of sacrifice, tolerance, social consciousness, a boundless love for all humanity. And there is the undying conviction that true freedom can only be won—not through the agencies of brute in man, warfare and violence but through love and sympathetic understanding. Whether this policy will triumph, whether the culture and temper of the world are prepard to appreciate its significance, only the future can tell. But it depends largely on the attitude of the oustide world toward it. No idea, no plan, no policy, no matter how noble, can be brought to realization unless the whole world, at least the major part of it, lend it its helping hand. But India goes on experimenting, as she has always done, sometimes, as we see, at the cost of her very freedom of existence.

If conflicting national interests have done much to prevent humanity from coming to a common understanding, false ideas have done still more. Human emotions and human craving and human failures and successes have no geographical limit. Stages of national evolution are pretty

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nearly the same all the world over. According to a famous saying Liberty is ancient, it is despotism that is new. Attempts at regaining this liberty were equally discernible in Europe and India. They did not gain ground until the industrial revolution in Europe solidified the basis of Western Democracy. If Europe and America are in the fore-ground today in thought, action, and science, it is only so since the Industrial Revolution of the nineteenth century. India did not take part in this movement and (to that extent) remained behind.

I have made an attempt in this short paper to explain that "there are no fundamental divergences of European and Asiatic Character." It is one of those delusions we are all conspiring to keep up to the inevitable detriment of human progress. The East and the West alike desire the "coming of better conditions of life when the whole world will again learn that the object of human life is not to waste it in feverish anxiety and race after physical objects and comforts, but to use it in developing the mental, moral, and spiritual powers latent in man." India seeks the co-operation of America and Europe—of America in particular for she looks both ways, to Orient as well as to Europe. But before they can lend us their help, the Americans must know India as she is—India of human passions both sordid and sublime, India of creative energies expressing herself alike in the field of matter and of spirit, but always mindful to apply abstract theories of her religion and philosophy to practical life.

India joins the World Conference of Educators in the spirit of co-operation and with her heart wide open. Like the Chitra of Tagore's drama she stands before you to say "I am India. No goddess to be worshiped. Nor yet the object of common pity to be brushed aside like a moth with indifference. I am not beautifully perfect...I have my flaws and blemishes...My garments are dirty, and my feet are bleeding with thorns...the gift that I proudly bring to you is

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the heart of a woman. Here have all pains and joys gathered the hopes and fears and shames of the daughter of the dust: here love springs up struggling toward immortal life."

That is India. We hope that the educators will realize that the training of the heart of man is more fundamental than the development of mere intellect. We hope that the civilization of the world will soon be judged, not on the basis of politics, but on cultural basis. And we look forward to the day when the influence of the teachers will break through the four walls of the schoolroom and become the dominant civilizing force of the whole world. The politician and statesman, as Dr. Saintsbury of England has emphasized, have made a mess of the world. Now let teachers be the kings and queens of the world, and the world will be the better for it.

MANORAMA

OR

THE NEW WOMAN REDEEMED.

(A serial story especially written for the Vedic Magazine).

"(By Kaushala.)"

CHAPTER XXI.*

THE FATEFUL MEETING.

All the current of my being sets to thee. Tennyson.

That evening at dinner time the subject was not broached, although it was uppermost in the minds of all three. Peare Lal and Hari talked indifferently on religion and politics and Medha was silent, and when questioned, answered in monosyllables. Hari looked for an opportunity to be alone with his beloved but she afforded none. Probably she wanted more time for

* Chapter XX of this story appeared in the Vedic Magazine for February 1923.

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reflection before encountering Hari. She was, however, to all outward appearances calm and collected. Her face bore an expression of glacial imperturbability, and a mask of impenetrability which baffled, provoked, tantalized and exasperated Hari. He expected to find his destiny traced in legible characters on the mobile features of the lovely face of his adored but he found the features immoble and the countenance a blank page or in any case a scroll upon which the inscription had been written in unintelligible hieroglyphics with invisible ink. This was, to put it mildly, most disquieting, for instead of quenching, or assuaging, this circumstance tended to add fuel to, the consuming and devastating flames that raged in his heart with such fierceness. Moreover this apparent calm, he was sure, was not a true index to the state of the deeps within, which he knew by intuition, were in a state of lashing fury. His own face was, however, an open papyrus which could be read by the most casual observer. He wore his heart on his sleeves. He had laughed with good-humoured and friendly malice at the frolicksome gambols to which *Love* had driven his friend Vishnu but he found that he was behaving a shade more ludicrously. His eyes were sunken and were constantly fixed with a devouring look upon one face and one face only. His ears seemed to be attuned to the music of one voice and one voice alone, his hand ached for contactual intercourse with one shapely hand and one shapely hand alone, his entire nervous system was atingle, his heart was on fire, he experienced electric shocks every five minutes, his face reflected like a mirror, a succession of violent emotions like impatience, curiosity, pain, exquisite joy, supreme gratification and poignant disappointment. The giant who had never

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before been vanquished by soft emotions was in the grip of the Master Passion and found himself tossing upon turbulent waves of feeling which shook his nervous make-up to its foundations. Medha knew all this and in fact at rare intervals when he was looking away from her, darted at him glances full of such maternal tenderness, supernal sweetness, and angelic pity and above all complete protective and sympathetic understanding that, had he caught them, would have transported him to the seventh sky and filled him with ecstatic joy and beautiful visions. But for the time being, that exhilirating gladness was denied him.

Finding his beloved so mysteriously inscrutable, he appealed to his friend and her brother with a look so forlorn, woe-begone and pathetic that the pedagogue was moved inspite of himself and almost dissolved into tears. He would not, however, meet his friend's advances in a spirit of open-hearted frankness. There was an unspoken silent but inviolable pact between the brother and the sister that Hari was to be handled entirely by the latter and whatever her game might be, it was not to be spoilt by the bungling interference of the heart-whole professor who was much more competent to deal with the characters in fiction, literary creations, offspring of mighty intellects, psychological personalities presented as abstractions clothed in draperies suggested by the fancy, than with live humans made of flesh and blood and moved to actual action by throbbing hearts which, oftener than not, gave the lie direct to the calculations of "psycholigical experts" who boast of scientific precision to persons that never have experienced a heartache however much they may have suffered ocassionally from palpitation of the heart in the purely physical acceptation of the term. The professor, therefore, wisely refrained

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from talking to his friend on this delicate point and indulged in a good deal of fencing and parried his onslaughts skilfully. Here is a specimen of the many scraps of conversations which they had that evening.

" I suppose Peare Lal that Medha received my letter."

" I believe she did."

" I am sure you read it."

" Yes ! Medha showed it to me."

" Well ! What have you to say ?"

" Oh for one thing the letter was an exquisite piece of literary workmanship."

" I did not ask your opinion about the literary style and diction of the epistle."

"But a pedagogue who has been engaged for a considerable period of his uneventful life in correcting composition exercises naturally thinks first and foremost of Grammar and Composition."

"The subject is too serious to lend itself to banter."

"It is in no bantering mood that I say that you write beautiful Hindi. I am perfectly sure any Hindi literateur will bear me out in this."

"But, Peare Lal, you are a clever chap and ought to know what I mean."

"Thanks for your compliment. People that have an excess of cleverness discover the quality in others too readily. Perhaps all unconsciously their imagination transfers a part of their endowment to their friends. What would cleverness be worth if it did not invest placid dullness with its own brilliant hues and did not improve nature by conceiving it to be art that rivalled artlessness itself. We all know the story of Vidyotama who was inveigled into marrying a rustic and a lim—as

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Kalidas, the great poet then was—merely because she had a superabundance of cleverness which would not let her rest so long as she had not convinced herself that mysticity was only a disguise for greater cleverness."

"You are talking undiluted nonsense."

"In any case I cannot the purveyer of diluted stuff. If I was only clever, I would dilute nonsense, for what is much of modern literature except diluted nonsense. A clever writer takes pure nonsense and dilutes it by mixing it with the book learning and philosophical jargon which he neither understands himself nor expects his readers to understand, gives it a flavour of pseudo-science, puts upon it a label taken from the hocus pocus of occultism and Theosophy and in the literary market the ware passes for undiluted sense. Do I not describe the process quite accurately?"

"It is no use talking to you."

'Give up, then, the useless and profitless pursuit and commune with the departed wise. Shall I give you a good book to read?"

"I am in no mood to read."

"Shall I leave you alone so that you may give yourself upto quiet contemplation and philosophic reflection?"

"My reflections just now are melancholy."

'Melancholy enters into the composition of all fine natures. Has not William James said that one must pass through the fires of pessimism before he is a seer? From a scholar you are fast becoming a seer."

"We are at cross purposes."

"Are we? Well, crosses are just now in fashion. The Christians would cross themselves to avert evil in-

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fluences. In America there is a craze for cross-puzzles What wonder that you are cross with me because we are at cross purposes."

Checkmated and foiled thus by his friend who had never before fenced like this especially when such momentous issues were at stake, Hari was driven to desperation and dragged Peare Lal straight to Medha's room and knocked at the door. Medha was reading a newspaper and had not yet undressed for retirement. She opened the door and asked both to take their seats. This they did but for a few moments there was tense silence in the room. Medha waited and then addressed Hari in soft velvety tones which were honey sweet to his ears, and with a bewitching smile.

"Have you anything urgent to communicate to me at this hour of the night?"

"I have nothing to communicate beyond what I have already communicated in my letter which, I understand, was duly received by you yesterday."

"Why then the honour of a visit to me in my own room at this hour of the night?"

"I want a reply to the letter."

"If it is I that have to make a communication I must be permitted to choose my own time and place."

"But consider Medha what I am suffering. I have already passed sleepless nights and all sleep will be denied to me so long as I do not get a decisive reply from you.'

Medha could see that his lachrymose tones were a true representation of the bewildering state of his mind and her loving heart was moved. Her self-control deserted her and tears gathered in her eyes. She controlled herself, however, and said:—

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'But why so much impatience?"

"That is a weakness ingrained in my nature. You know very well that suspense tortures me as it tortures few other people. Even in regard to ordinary matters I am miserable till my curiosity is satisfied. And this is no ordinary matter. It is a life and death question for me."

"You are a scholar and a public leader. Why should it matter so much to you what reply an ignorant girl, who is proud to be your pupil, has to give to you? Why should your life-happiness hang on a gossamer thread?

"It is not a question of why and wherefore. It is a question of 'is.' The fact is there and no amount of philosophical reasoning can dispose it of."

"You are a great scholar of English and I know nothing except Sanskrit and Hindi. I have graduate friends who would be only too pleased to marry you."

"The privilege of intimacy with you has confirmed my belief formed long ago that culture is not synonymous even in enslaved India with a knowledge of English. Nor do I believe that merely because a young girl has had certain imperfectly understood facts jammed and crammed into her brain by her professors which that brain managed to retain till they were poured down into the Examination Book, she is entitled to be called cultured. On the contrary I believe that education imparted through the medium of a foreign tongue clogs the wheels of the mind machinery and retards the development of thought and is, therefore, inimical to sound culture."

"But would you not like to have a wife who can correspond with you in English?"

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"English is a foreign tongue even to me and cannot be a proper vehicle for the conveyance of genuine emotions. Don't you see that Sarojini Naidu, although the Muses have smiled upon her and given her a spark of heavenly inspiration, is an English poetess only by courtesy and posterity will not class her with classic English poets—nay not even with Mrs. Ella Cox Wheeler. If she had only written her poetry in her mother tongue Bengalee she would have been classed with Rabindra Nath Tagore and with other masters that have made Bengalee one of the most developed of all our vernaculars."

"But you see I am in weak health."

"It shall be my privilege to nurse you. Tell me do you love me ?"

She hung down her head and smiled archly. This was a conclusive reply and he continued.

"What makes you hesitate then ?"

"I am not a marrying woman. We can be most intimate friends."

'I want you all to myself. Peare Lal will gladly surrender you to me. He knows you will be in safe hands.'

Peare Lal who was a passive listener all this time chimed in.

"Although Medha and I are the inseparables, yet if Medha must leave me, I cannot think of a better guardian for her than Hari."

Hari expressed his gratitude by means of a warm grasp of the hand but Medha smiled mischievously and said :—

"Are you tired of me, the best of darling brothers ?"

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"You silly naughty baby," replied he patting her on the head, " you know very well that your departure from this house means the withdrawal of sunshine from my life. But Hari is such a good chap and he is so miserable that I cannot withhold sympathy from him."

" But do you honestly believe that I am fit for Grihasthi?"

" No."

At this Hari's countenance fell and he said, " But surely, Peare Lal, we can live as friends."

" What prevents you now from doing that?"

" There is Mrs. Grundy to contend with."

"Why care for the spiteful dame? I should not let momentous decisions in life hang upon her venomous verdicts."

" But she is a dreaded power in society."

" We have got to fight her and set up more decent conventions."

" I am content if Medha only promises that if at any future time she is matrimoniously inclined, she will marry me and in the meantime both of us shall live in the closest intimacy such as you and she live."

" I readily give that promise, " said Medha.

And Hari had to be content with that. The Fates, however, smiled knowingly and maliciously.

CONTEMRORARY THOUGHT REVIEWED.

VEGETARIAN FOOD.

Bernard Houghton in an article contributed to *Current Thought* sums up in a nutshell the arguments in favour of and against meat-eating. He writes:—

On behalf of meat-eating it can be urged that this food yields an easily digestible form of protein and also of fat

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or hydro-carbon. It does not ferment in the stomach; indeed by its stimulation of the mucous membranes of that organ it checks fermentation in other foods. Lean Meat, at any rate, does not tend to obesity. Its consumption promotes rather a wiry and muscular type of body. Meat, it has been proved, assists the digestion of other foods. It gives a sense of strength and well-being and can often be eaten when there is little appetite for anything else.

Against the above advantages the following objections are adduced :

(1) Meat causes constipation. More than anything else constipation sets up auto-intoxication or self-poisoning which is the basic fact behind all disease. This objection is, then, a serious one.

(2) Meat tends to drive poison from the blood into the tissues, and hence the sense of well-being it produces is illusory. It merely means that the individual is storing up trouble for himself later on.

(3) In sexual endurance it has been shown that while meat-eaters and vegetarians are at first equal, under conditions of long-continued strain, it is the former who first give way.

(4) Meat, especially beef, is rich in uric acid. The foreign bodies, of which this acid is one, are known causes of disease, especially kidney disease.

(5) Owing to the storage of poison, in the tissues, meat-eaters, whilst appearing to be in good health, are subject to udden disaster. Thus appendicitis and cancer, though not unknown amongst vegetarians, reach their maximum incidence in meat-eating peoples and especially in those classes which consume most meat.

Mr. Houghton is of opinion that the natural food of man is not meat. Says he :—

The swarms of doctors and nurses, the universal use of aprieots and other drugs, the ill-health, lack of physical fitness,

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and chronic complaints so common after early youth, together with the many operations and premature deaths, constitute a damning indictment of the meat-eating habits of the Englishman and also of that profession which thrives on his diseases.

The following biological reasons prove decisively that man is not a carnivore.

(1) Of all animals he is most closely allied to the apes. These, such as the gorilla and urang-utang, live on green leaves, bamboo shoots, and fruits.

(2) Man has a perfect system of sweat-glands. The sweat-glands of all carnivora are atrophoid. This is necessary in order that the uric acid and its salts contained in meat may not be precipitated through loss of body fluids.

(3) The intestines of carnivora are short and smooth, those of man are long and baggy.

(4) Carnivora digest bones. Man cannot.

(4) Carnivora also consume raw blood deriving thence sundry necessary salts. On man raw blood acts as an eructare.

(6) The teeth of man are not those of a carnivora. They resemble those of the great apes.

(7) The hardness of teeth and bones depends on the minute quantity of phosphate of magnesia in them. The bones of man contain one per cent, his teeth (which are harder than the bones) 1½ per cent, the tusks of an elephant 2 per cent whilst the teeth of carnivora contain nearly 5 per cent. Their teeth are therefore very much harder than the teeth of man.

Finally, it may be pointed out that the rapid increase in the population of the world will of itself prove the doom of the meat-eating habit. Stock rearing is an extremely wasteful form of agriculture. On an average the land cultivated with other products will sustain twenty times more people than the same area utilised on the production of meat. The present high meat consumption in England and other countries has been rendered possible only by the opening up through railways of great areas formerly inaccessible in the United States, the Argentine, Australia, New Zealand, etc. As these countries become filled up they will inevitably devote more acres to

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grain, fruits and vegetables and less to meat. The progress is already clearly visible.

THE DEVELOPMENT OF CHRISTIANTY.

Thus Prof. James Ward in *the Hibbert Journal*:—

Already before the New Testament canon was closed, philosophical ideas were mingled with the simple teaching of Jesus as recorded in the synoptic gospels. There is, for example, nothing in these of the Pauline antitheses between the first and the last Adam, or of an incarnate Logos akin to that of the Alexandrian Jew, Philo, a contemporary of Jesus himself. In these there were doubtless elements of genuine development. But through the same channels came also the so-called heresies and consequent schisms associated with such terms as Gnosticism, Manichaeism, Arianism, Pelagianism, etc., etc.,—some eighty were enumerated by Augustine. Whereas Jesus had simply bidden his disciples to go into all the world and preach his gospel to the whole creation, so letting their light shine before men, that seeing their good works, they might glorify their Father in Heaven—what do we find as the salient characteristic of the history of doctrine during the first four centuries of our so-called Christian era? As one Church historian relates: "Under the sons of Constantine, Christian bishops in numberless synods cursed one another, turn by turn," "denying to each other," as another has said "the name of Christian, and even the hope of salvation". Even in our day the so-called creed of Athanasius consigning Arians to everlasting perdition is still ordered to be said or sung in the Established Church. But it will be convenient at this point to turn for a while to the course of events in the world outside, which enables us to account further for the debasement of religious faith.

Initiatory rites and sacrificial offerings conducted by priests specially ordained for the purpose were features common to most forms of religion, and Christianity was not altogether an exception. The observance of two 'sacra-

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ments' Jesus enjoined upon his followers. How far he intended that these should be administered by persons specially 'consecrated' is a question on which commentators still differ. One thing, I think, is certain: there was nothing strictly sacerdotal in primitive Christianity, and the Apostles were never called priests. Some organisation there must be in every community: the appointment of deacons, as described in the Acts of the Apostles, was due to this. But the rise which occurred later of a so-called 'hierarchy,' *i. e.*, orders of men ceremoniously set apart, and, therefore, to be revered as holy men who were entitled as His vicars on earth to intervene between their heavenly Father and the rest of their brethren, from whom, as so-called laymen, they differentiated themselves—this, I cannot refrain from saying, has always struck me as the first and most serious rift that befell the Christian ideal of the Kingdom of God on earth. No doubt these *soi-disant* priests in the early days of persecution were for the most part sincere, devout, and earnest men, who helped rather than hindered their brethren in leading Christlike lives. But it was far otherwise when persecutions ceased.

In the fourth century the civil power exchanged its ineffectual persecution for a political alliance, when that worldly but wily despot, Constantine the Great professed to have been suddenly converted by the miraculous vision of a flaming cross. Thus it came about that, in place of rendering unto Cæsar only the things that were Cæsar's, things that were God's were likewise rendered to Cæsar as well. And it was as emperor that Constantine, who was not yet even baptised, summoned and largely controlled the great Council of Nicæa. This second great lapse would have been impossible but for the first. An alliance between two merely human polities might well be to the advantage of both. But if such a proposal, to serve two masters—as if to be sure of the best in both worlds—had been made to the primitive Church, it would have been met by the admonition of St. Paul to the Corinthians: "Be not unequally yoked with unbelievers, for what fellowship hath righteousness with iniquity? or what

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communion hath light with darkness? And what concord hath Christ with Belial (or Anti-christ)?" These very words were, in fact, afterwards appealed to—when the mischief was done—by the reformers who were striving to remedy it.

As regards life in heaven the writer says:—

This eternal life, as I have already said, came to be regarded as a state that only begins after death; and it is too commonly so regarded still. Accordingly repentance, even *in articulo mortis*, was, and is, held sufficient to secure it. Hence perhaps the supplication in the Anglican litany to be delivered from sudden death. Hence, at any rate, the practice said to prevail among Sicilian peasants of praying in the name of "the holy gallows-birds," *i. e.*, criminals who, having confessed their crime and been absolved by a priest, were, nevertheless, launched forthwith into the next world by the public executioner on account of it. And surely such a practice was logical enough, if we are to believe that baptised persons, whatever their lives may have been, who on their death-bed make "a special confession of their sins,' are to be 'absolved from all their sins' by the priest in virtue of 'the authority committed to him.' Not how a man lived, but how he died, thus naturally came to be the supremely important thing: so far, all was well that ended well. But *poenitantia sera raro vera*; and, in fact, the worthlessness of such tardy repentance has long been a by-word: "When the devil is sick the devil a monk would be, when the devil gets well, the devil a monk is he."

RELIGION AND CULTURE.

Christopher Dawson, writing to *the Quarterly Review* draws an instructive lesson from history:—

We have only to look at the history of the ancient world and we shall see how tremendous are these consequences. The Roman Empire, and the Hellenistic civilisation of which it was the vehicle, became separated in this way from any living religious basis, which all the efforts of Augustus and his helpers were powerless to restore, and thereby,

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in spite of its high material and intellectual culture, the dominant civilisation became hateful in the eyes of the subject Oriental world. Rome was to them not the ideal world city of Virgil's dream, but the incarnation of all that was antispiritiual, Babylon the great, the mother of Abominations, who bewitched and enslaved all the peoples of the earth, and on whom at last the slaughter of the saints and the oppression of the poor would be terribly avenged. And so all that was strongest and most living in the moral life of the time separated itself from the life of society and from the service of the state, as from something unworthy and even morally evil. Thus we see in Egypt in the fourth century, over against the great Hellenistic city of Alexandria filled with art and learning and all that made life delightful, a new power growing up, the power of the men of the desert, the naked fasting monks and ascetics, in whom however, the new world recognised its masters. When in the fifth century the greatest of the late Latin writers summed up the history of the Roman tradition, it is in a spirit of profound hostility and disillusionment:—' acceperunt mercedem suam,' says he in an unforgettable sentence, 'vani vanam.'

This spiritual alienation of its own greatest minds is the price that every civilisation has to pay, when it loses its religious foundations, and is contented with a purely material success. We are only just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unifies a society and a culture. The great civilisations of the world do not produce the great religions as a kind of cultural by-product; in a very real sense the great religions are the foundations on which the great civilisations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture.

UNITY OF GOD.

The following appears in *Unity* of Chicago :—

History makes it clear that divided deities imply divided

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peoples. The age of tribal deities was the age of tribal wars: imperial deities have landed us in imperial wars. The ascent of man is traced by his successive advances from the cave to the hut, from the hut to the village, from the village to the city, from the city to the nation, from the nation to the empire, from the empire to humanity. The last step awaits to be taken. The tribal chiefs were merely super-savages who frequently offered their war captives in sacrifice to their gods. The imperial savages of to-day are content to penalise their beaten foes by impossible exactions and by reducing them to industrial helotry. The moral ascent of peoples is marked by successive discoveries that national "rights" are not seldom international "wrongs." In the extent to which communities cease to attribute their own preference and passions to the gods—in that degree does brotherhood become possible. When go the hostile gods, away go national hostilities,

To us, the history of the *Semites* is the most familiar example. Semitic history opens upon a whole catalogue of tribal gods—Asshur of the Assyrians, Chemosh of the Moabites, Moloch of Ammonites, Jehovah of the Hebrews. Monotheism was not yet born, and therefore separation was inevitable. A common religion is the most powerful of bonds, within its own limits, and when its limits are recognized to be no narrower than the human race, we get a bond of brotherhood that cannot be broken. When the Assyrians invaded Judah, Sennacherib warned the Israelites that they need not think to be protected by their tribal Jehovah; for the gods of Samaria and other nations had been unable to protect their devotees from his—the Assyrian power; that is, from the Assyrian gods, who were more powerful than those of the Israelites (2 Kings xviii. 32-35). When the Assyrians carried away the northern tribes of Samaria and repeopled the land with Babylonians, it is curiously stated that the new colonists did not know how to worship "the god of the land," who therefore became angry and punished them by an invasion of lions, so that they had to bring some of the Samarian

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priests back to restore the worship of "the god of the land," who was obviously an *indigenous* deity, as anthropologists term it,—a deity who is limited and confined to the very soil, and unable to cross the border to succour his worshippers (2 Kings xvii. 26). This idea of the *indigenous* deity—the deity rooted in and confined to the very soil of a country—is curiously exemplified by the story of Naaman the Syrian, who, after being cured of his leprosy by the Hebrew Elisha, begged to carry back to Syria two mule-loads of Palestinian earth—a few spadefuls of Jehovah's land—on which, in Syria, he might build an altar, and offer sacrifice (2 Kings v. 17). At that primitive stage of theology, ths least conception of *humanity* was impossible, or of a *united race*, or of the *General good*.

UNIVERSE WITHIN UNIVERSE.

In a beautiful verse of the Yajur Veda, *viz.* XL. 1. the Lord is said to be dwelling in every miniature universe which forms part of the big universe यत्किञ्च जगत्यां जगत्. The following description of an atom may throw light on the meaning of the *mantra*, and help the reader in diving into its import:—

All atoms are believed to be built up on one single plan which appears to be very simple. The massive positive electricity is situated near the centre of the atom, like our sun near the centre of the solar system and although its parts are in violent motion, they keep their courses within a very small volume. Surrounding this massive nucleus are the electrons which play the part of planets round a central sun. They have the remainder of the atom's volume in which to move. Often one or more of these electrons leaves the little system in which it is revolving and joins that of another atom, but no electron ever, it is believed, strikes or enters into the nucleus round which it revolves. The number of revolving electrons in an atom is not, as might be imagined, a very large one. It varies for different atoms from one to

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ninety-two. The number of protons or positive units of electricity in the atom's nucleus is larger; it varies for different atoms from one to two hundred and forty. But it has been found that the nucleus contains negative as well as positive units of electricity, and, as these units are exactly equivalent, the actual positive charge which the nucleus bears is not the number of its protons, but, of course, that number minus the number of nuclear electrons.

PRIMITIVE MAN CIVILISED.

In his Archæological Notes appearing in *The Theosophical Path* for April 1925 Mr. C. J. Ryan writes *inter alia*:—

Evidence is accumulating not only of the former existence of a great 'land-bridge' across the North Atlantic, now fully accepted by geology, but it is becoming more and more necessary to admit the possibility of its habitation by human races of some culture. A significant remark occurs in a recent work. *Ancient Man in Britain*, by Ronald A. Makenzie, a well-known archæologist, which shows that he feels the need of further explanation of the astonishing artistic ability and culture of some of the prehistoric Stone-Age races who lived perhaps fifty thousand years ago, and perhaps a good deal more. He says:

"The evidence afforded by the craftsmanship, the burial customs, and the art of the Cro-Magnon races, those contemporaries of the reindeer and the hairy mammoth in South and Western France, suggests that they had been influenced by a center of civilization in which considerable progress had already been achieved. There is absolutely no evidence that the pioneers were lacking in intelligence or foresight. If we are to judge merely by their skeletons and the shapes and sizes of their skulls, it would appear that they were, if anything, both physically and mentally superior to the average present-day inhabitants of Europe."

The strong prejudice—caused originally by lack of information—against admitting the existence of man, especially

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civilized man, in ancient America, is gradnally breaking down under the weight of constant new discoveries. Near Mexico City some remarkable structural and decorated remains have lately been found under geological conditions that are believed to prove an age of many thousand years—perhaps eight or ten

Last July, Professor W. Niven and Dr. J. H. Cornyn uncovered a prehistoric library consisting of a collection of hundreds of stone tablets, buried under a thick deposit of volcanic ash and debris, ten to twenty-five feet beneath the surface of the ground. Careful estimates of the time taken to deposit the various strata lying above the remains have determined that the tablets have been there for at least seven thousand years, and probably for much more. Not far off stands a rude pyramid whose base is submerged under ten feet of lava in which human skeletons were found ; it may be thousands of years older than the great eruption which inundated the valley with a fiery flood and killed the inhabitants. The tablets are covered with carved and colored writing containing obvious references to the sun, moon, and stars, of which the writers seem to have known much ; fire, lightning, the Earth-Mother, morning and evening, and the volcano-gods.

Some claim that the tablets are the product of a ' Mongoloid ' civilization older than the Aztecs or even the Toltecs, but it is not necessary to accept the theory of an Asiatic migration to America in order to explain certain Mongolian characteristics, though we may fully agree with the immense age demonstrated by the geologists. Speaking of the recent discoveries of pyramids and other remains buried under volcanic lava and ash which prove a large and well organized community at some far-distant date in the Valley of Mexico, Byron Cummings, Professor of Archaeology at the University of Arizona, says :

" Point out as we may similarities to Mongolian types, or to western Asiatic and Egyptian designs and conceptions, we must acknowledge after all that the early inhabitants of America were distinctly American. Their dissimilarities to

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Asiatics, both east and west, to Africans, and to Europeans are far more pronounced than their similarities. They form a large group of the human family, separated from the parent-stock at some remote age.....America thus has a prehistory extending far back into the early centuries of human development. The steps of her progress and the successes achieved are as interesting and instructive as any attained by the renowned human groups of the Old World.....The unraveling of the history of early America devolves upon American scholars from Canada to Chile."

WORLD OF BOOKS

दयानन्दग्रन्थमाला—*Published by the Paropakarni Sabha Ajmere. Price, bound Rs. 7.*

It was a happy idea to issue in honor of the first birth centenary of Rishi Dayananda a collection of all his works. Only the commentary of the Sage on the Vedas has been omitted owing apparently to the bulkiness of this latter production which, if included in the collection, would make the commemoration edition too unwieldy. The reader can now easily turn to any book of the Rishi, immediately the need arises for a speedy reference to the Sage's opinion on any topic. Those fond of Swadhyaya will keep a copy of the book for daily study. Absence of indices seems to be an omission which the publishers will do well to soon supply. The book is neatly printed, and has an attractive get-up. It deserves to be widely read.

E. S. Montagu. Published by G. A. Nateson & Co. Madras. Price as. 8.

The influence of Mr. Montagu on the politics of Modern India has long since been a patent fact. Opinions differ as regards the potency of the India Bill of which

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he may be regerdad to have been the father. The reforms he inaugurated are viewed differently by different schools of Indian political thought. That he had a sympathetic heart and wished well for India is, however, recognised unanimously. The attitude evinced by his successors towards Indian problems has, by contrast, brought his virtues into bolder relief. Whatever the view of the individual reader as regards the good he did to this country, a glance through a brief sketch of Montagu's life with special reference to his influence on Indian politics cannot but be found interesting.

Sree Krishna's Messages and Revelations. By Baba Bharati. Published by G. A. Nateson & Co. Madras. Price as. 8.

Baba Bharati is a devotee of Sree Krishna, whom he regards as his Lord. He has given free play to his imagination in depicting visionary messages which the Lord has in friendly familiarity addressed to him. They are elevating revelations, each word carrying ineffable solace. Of Sree Krishna of history there is not a vestige in the whole homely and confidential chat. The Baba might substitute any other name with just as much propriety. The Sree Krishna of his 'Messages' is only the Sree Krishna of his dreams, a Higher Being, a Person Divine, whom he loves and adores with such single-minded devotion.

Buddhist Stories. By F. L. Woodward M. A. Published by the Theosophical Publishing House, Adyar, Madras. Price Re 1.

The author culled these stories from Buddhist books and translated them for the *Young Citizen* and *the Adyar Bulletin*, whence they have now been reprinted in book form. Some of them convey indirectly an exquisite moral.

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The rest require rehandling. The translator perhaps is precluded from this task. Why in such a case reproduce every childish parable, simply because it appears in a religious book?

The Ideal of Education. By Hari Ram. Published by Home Book Depot, Rasulganj, Aligarh, U. P. Price as. 4.

Paradise of thi World. By the same author. Price as. 4.

Sarguzasht-i-Quran. By Nath Jalalpuri. Published by the author. Price 6 as.

This is an Urdu booklet in which the author has traced the history of the Quran. His main object is to show how the Quran has in various epochs been undergoing changes so that after gradual pruning it has reached its present shape. The evidence produced is from authoritative books in Muhammedan literature. The treatise will interest readers of history of religious books.

EDITORIAL REFLECTIONS.

MARTYR NARAYAN SINHA.

Martyrs to the Arya Samaj Church had till lately been confined only to the Punjab. News comes from Patna that Bihar has added her quota to the immortal roll. B. Narayana Sinha was known in Calcutta as a wrestler of note. Himself of unimpeachable morals he was naturally exasperated to hear of Muhammedan outrages on Hindu women. It was in Calcutta that he conceived a love for the Arya Samaj ideals and then devoted himself heart and soul to the humanitarian mission of the Vedic Church. Later he shifted to Patna and by his self-sacrificing efforts to save Hindu widows and orphans made himself a name in the province he adopted as his new home. Shuddhi *i. e.* reconversion

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and conversion respectively of neo-Moslems and Mohammedans by birth became with him a passion. Many a forlorn family, the only hope of which had been wrested from the hapless household by the unscrupulous machinations of a fanatic community of Mullas, he restored to happiness and life, by reclaiming for it the misguided truant. Of the right of the Hindus to celebrate their festivals according to established customs, which ruffians among Muhammedans were only too eager to disturb, he was particularly a jealous guardian. Some of these festivals he would perhaps himself not like. The idolatrous portion of these ceremonials especially could not delight him, he being an Arya Samajist and as such an iconoclast. His iconoclasm, however, as is the iconoclasm of every Arya Samajist, was an iconoclasm of peace. By conviction alone can the Hindu give up his idols. Of the use of force in religion he was an inveterate antagonist. Of one such fair he only lately helped the arrangement. A few conversions recently brought about by his endeavours had left an indelible impression on the mentality, both Hindu and non-Hindu, of the city. The Moslems were on the lookout for an opportunity to remove from the way of their community this decided menace to its irreligious cause which it is pushing in the name of religion. On the evening of the 27th May as Narayan Sinha was returning from his shop to his home, he was suddenly attacked by a band of ruffians, numbering about thirty. Single-handed he withstood their onslaughts for a while, but had in the end to yield to sheer force of numbers. Mortally wounded he lay in the street. Medical aid was provided when it was too late. The brave Arya hero died, not a whit repentant of his fearless service to the cause of his Church, which surely had brought about his death when he was yet in the

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bloom of his youthful career. The next day saw the glorious cremation of the Arya Samajist Martyr. So much odoriferous material was burnt with the hero's corpse that the whole crematory was redolent with perfume. The whole city of Patna was paying to the ashes of the immortal hero its tribute of heart-felt adoration. The loss of the Arya Samaj in the number of its active members is its infinite gain in the propagation and immortalisation of its spirit. The seed is now sown deep in the soil of Bihar, which it is the religious duty of every Bihari to help in fructifying. The best commemoration of the martyr is to make his mission flourish. Narayan Sinha dies to give birth to a community of Narayan Sinhas, to show that in the new generation which takes his place, he will not be alone. His battles have to be fought out, but no more by a single-handed Narayan Sinha.

What reflection this murder in the open street is calculated to throw on the efficiency of the machinery of law and order, of whose marvellous capacity its guardians and workers make such big boast is not for us to point out. Iron is entering the soul of the Arya Samajist to see that while the least murmur on the part of his adversary in the religious field evokes unnecessary response from the government, his manifest wrongs, however grievous, go repeatedly unredressed. The only fault of the Arya Samajist is that he keeps dignified reticence.

Our prayer on behalf of the deceased soul is that his blood may be, as is the blood of every martyr, the seed of his Church, on the altar of which he has so willingly laid down his life. That surely was his highest ambition, in the fulfilment of which will be his highest bliss. May the Almighty accept the offering of His humble servant and prompt others to the same path !

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HINDU PROVINCIAL CONFERENCE.

The Hindu Conference at Amritsar is reported to have been a great success. It attracted large audiences and was fairly representative of all sections of the Hindu community. What we appreciate most is its abrupt departure from the line which the Hindu Mahasabha adopted at Calcutta. Pandit Din Dayalu took part in the proceedings at Amritsar too. Here he is said to have been prepared to make amends for the narrow-minded orthodoxy he evinced at Calcutta. The Punjab is decidedly a more liberal-minded province than Bengal. The spirit of the Arya Samaj has considerably leavened the life and thought of the people here. At Amritsar, none had the courage to move that the so-called 'Untouchables' should be denied the right to read the Vedas. We wonder how tough-headed *pandits* make bold today to think themselves alone to be the privileged custodians of Vedic lore. More than the so-called Brahmans non-Hindu savants of Europe read the Hindu scriptures. At their feet sit sons of whilom Pandits to read the distorted pronunciation and import of the Veda. Is it suggested that in the matter at least of studying the scriptures the non-Arya is more qualified than the so-called 'Untouchable,' as long as the latter remains an Arya? The moment he leaves the fold of Hinduism, what force is there to preclude his perusal, and if he be so minded, his denunciation of the Veda. Thanks to the work of the Arya Samaj, even while a Hindu, there is nothing to debar him from Vedic studies. The denial of its spiritual solace to a section of humanity appears to us to be a serious blot on the character of a religious scripture. Our consolation is that the Scripture itself nowhere sanctions this tyranny born of short-sighted prejudice.

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SANATAN DHARMIST MISSIONARIES IN AFRICA.

What an edifying spectacle to see Sanatan Dharma missionaries on African shores! We congratulate our orthodox brethren on the progressive broadening of their religious outlook. With the crossing of the ocean one formidable bar in the way of the propagation of the Vedic faith is removed. One great difference in the point of view of the Arya Samaj and that of the Sanatan Dharma Sabhas is the breadth of outlook of the former and the narrowness of vision of the latter. The spirit of fellow-feeling which has already bridged the gulf between Sanatan Dharmists of Africa and India is sure to obliterate the walls of prejudice that divide from one another sections of Sanatan Dharmists of India itself. As an augury of more auspicious things to come the voyage undertaken by Pandit Ram Saran and Mr. Banwari Lal is a happy event. The social programme of the Arya Samaj will at once be adopted by the Sanatan Dharma Sabhas once they realise they are one with the rest of humanity. The zeal of the missionary, if genuine, eannot stop with the reform of a part of humanity. Once active, it has the knack of broadening its arms so as to include in its grasp the whole human family. We are glad Sanatan Dharma has not lost its Hanumans. In one jump they are off on African shores. We wish them God-speed in their mission. For Hanumans of every ilk we have instinctive love.

THE CHRISTIAN MISSIONARY.

J. F. MacKechnic writes to the *Mahabodhi* :—

He (the missionary) never even takes the trouble to find out what it is he is converting them (Indian) from, in many cases. It is enough that it is not his religion. and there his interest in, and knowledge of, it ends: Since it is not his religion, by that simple fact it must be an inferior religion! Splendid logic! We have heard of one of them who was

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asked if he did not think he ought to study Buddhism a little before he set out to convert people from it: and his amazing answer was: "I haven't time!" He was paid to entice people away from a certain belief; and he hadn't time to find out first what that belief was! Could ignorance and self-conceit go further? And this is the class of men which presumes to come to the heirs of ancient religions that have a wealth of thought and teaching in them to which a second-rate upstart religion like Christianity will never be able to lay claim if it goes on for a thousand years more,—which is very unlikely! For, it is fast losing ground among all the more intelligent and thoughtful classes in the very countries where it is supposed to prevail. There, indeed, hardly anybody who can think, takes it seriously. Its representatives, from bishops downwards, are the subject of common jest. No man now is so poor-spirited as to want to be a preacher of such a religion. Churches are empty of hearers, and pulpits of preachers; both alike. Such is the latest cry o distress that comes from so-called Christian lands. And yet the Missionary has the hardihood, not to give it a harsher name, to come out to "heathen" lands, as he is pleased to call them, and try to persuade the poorer and more ignorant people he finds there, that he represents a great and flourishing concern; and if they want to be on the winning side, they had better join in with him.

FARIDPUR RESOLUTIONS.

While the Hindu Maha Sabha held at Calcutta was a retrograde gathering, judged from the resolutions it passed in relation especially to the 'untouchables,' the Hindu Conference at Faridpur held under the presidentship ofSir P. C. Roy has to some extent made amends for the stringy orthodxy of the Calcutta Mahasabha. This intelligence reassures us as regard the mentality of Bengal Hindus. Here are some of the Faridpur resolutions :—

Whereas, for want of Vedic Culture among the Hindus and inability to perform religious rites and ceremonies by oneself there has been a gradual degeneration of manliness and spirituality, this Conference requests every male and female member of the Hindu society to read the Vedas and perform the religious rites and ceremonies by his own hand.

This Conference recommends and supports the following means for the removal of untouchability from among the

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Hindus and does expect every Hindu to observe them in his daily affairs, viz:—

Every one irrespective of colour and creed has the right to read the Vedas.

Every Hindu will have equal right to access and use of all public temples, schools and water reservoirs.

All Hindus will be able to drink water touched by any other Hindus.

Priests, washermen, barbers, bearers etc, will be entitled to serve every Hindu irrespective of caste and no Hindu should raise any objection in that respect.

While affirming that Brahmacharya should be the ideal of the Hindu widows, this Conference holds that if any Hindu widow remarries, she or her husband should not be outcasted or deprived of any privilege or advantage of the Hindu public.

As many Hindu women are being oppressed and outraged by ruffians and are being compelled to live miserable lives and sometimes to adopt other religions, this Conference requests every Hindu to be determined to prevent such outrages and to keep all outraged women in society and to give them all sorts of help, if necessary.

Whereas in Bengal, due to various factors, the numberof Hindus is dwindling day by day and whereas many Hindus have embraced and are embracing other religions, it is therefore resolved that in order to consolidate and strengthen the Hindu society the Hindus should take back in their fold those who have forsaken the Hindu religion but are now willing to come back to the Hindu society after performing necessary rites.

Why only take back ? The resolution does not state the length of time, which elapsed, the converted Hindu cannot be taken back. And if Hindus converted centuries ago can be readmitted into the Hindu fold, why not welcome non-Hindus by origin too ? No special purity attaches in our opinion to Hindu origin, either of this or of some past age. If Hinduism has some solace to offer, let it hold it out to whole humanity. The practical effect of the resolution, if any, can only be to throw open the doors of Hinduism to all who are willing to enter. We dislike the back-door policy, of calling

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original admission simply ' taking back.' A superstition is thus fostered in the mass mind that those who are born Hindus have some intrinsic superiority over others not so born. Non-Hindus too when they become Hindus are thereby induced to invent for themselves counterfiet lineages, such as are preserved at present by some high-placed Hindu families, whose real origin is only too transparent to be glossed over by the minstrel lays of hired bards.

THE CRIME OF EARLY MARRIAGE.

We reproduce the following from *The Modern Review* and endorse every wo.d of the comment our contemporary makes on the ghastly incident :—

Sentence of death was passed yesterday by Mr. Justice Page, presiding over the High Court Criminal Sessions, on Jogendra Nath Khan, who was charged with the murder of his ten-year old wife, Lilabati.

The girl was married to Jogendra two years ago but lived with her parents, who are sweetmeat-sellers in Sankaritollah Lane, Calcutta. On February 9, Jogendra came to take his wife to his place in the Midnapore District, but as the next five days were inauspicious the girl's parents asked him to wait a few days and he agreed. For the first two nights the couple slept in a room set apart for them but on the third night the girl refused to sleep in the same room with her husband and slept with her mother instead.

On the night of February 12, Jogendra having asked for some *pan*, his mother-in-law, sent the girl to his room with it. Jogendra closed the door and shortly after, the mother and the neighbours heard the noise of two successive blows followed by groans. The mother rushed into the room and found her daughter lying face downwards on the floor in a pool of blood. A stone pestle besmeared with blood was found near her head, which was so badly smashed that her brains had come out.

The whole incident should be charged to the criminal system which allows extremely young girls to be handed over as full-grown women to the tender mercies of men whose instincts are no more under control or polished than those of wild animals. (It would be only right to say that the instincts of animals are far more true to reality and are never so feverishly morbid as those of men. A wild animal knows if its mate is fully grown and does not attempt to treat a female cub as a mature beast.) The guilt also rests upon the Government which boast of their benign nature and calmly leave malignant systems to work the degeneration of the nation.

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One word for the leaders of orthodoxy in Hindu India. Some of them fight so hard for the retention of the system of handing over children as wives that to their audience Hinduism appears as a glorification of sexual crime. No sincere man credits them with honesty of conviction as well as with educated minds. Throughout the ages reactionaries have exploited the average man's prejudice against change. Our reactionaries are no exceptions. The average man sees nothing unusual in the usual, be it ever so injurious. If rellgious sanction (either true or perjured) is added to the customary strength of an evil, it becomes doubly difficult to wipe it out. Tales of horror and shame, such as the above, which are not at all rare, should penetrate the *religious* hide of our reactionary big men and reach their conscience.

What a tough fight did orthodoxy put up in the Legislative Assembly when the Age of Consent Bill came up before that body for consideration ! O that the honorable members realised it is to these and similar ghastly incidents that their so-called guardianship of usage and custom leads. The girl that has been killed in an instant is more fortunate than her sisters, whose name alas ! is legion, to whom the miserable life they have to lead is but protracted agony which death will not cut short. And the Government lent its support to orthodoxy !

THE PUNJAB ARYA EDUCATIONAL CONFERENCE.

The Punjab Aryan Educational Conference was held on the 23rd May, 1925 at 8 a. m. in the Gurudatta Bhavan, Lahore. Delegates from several Aryan institutions both for boys and girls were present.

Presidential Address (Summary).

The President gave a brief historical survey of the educatianol system as it prevailed in the ancient times in India and abroad. He said that the task of imparting education based on the tenets of religion had formed the sacred duty of the teacher in this country. The idea of a merely secular education had never entered the heads of sages of old. Later, with the propagation of the

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first protestant religion in the world the Buddhistic Bhikshus combined the twofold duty of teacher and preacher. The ancient seats of learning were founded with this ideal in view. In the Middle Ages the Clergy in Europe had complete charge of both Education and Religion. In more recent times the same idea was brought to the fore by the Great Founder of the Arya Samaj.

The President said that it was essential to combine education with religion as the latter aimed at the moral and spiritual regeneration of the individual and the society in addition to the intellectual advancement which was considered to be the aim of the former. The Arya Samaj had already done a good deal in this direction by opening the Gurukulas which insisted on the combination of education and religion not only in theory but also in practice. It was the Arya Samaj that led the way in the matter of Female Education and the uplift of the Depressed Classes.

He thought that the conference might form the nucleus of the *Vidya Sabha* forshadowed in the Satyartha Prakash, the Magnum Opus of Swami Dayananda.

After the President had concluded his address, the conference took up the consideration of Rules and Regulations of tho *Punjab Arya Shiksha Samiti*, which were passed after discussion over several details. This society aims at the organisation of Arya Samajic institutions for mutual help, for increasing their utility to the Arya Samaj, for improving the system and methods of Religious Education in the Arya Schools for bettering, where necessary, their financial, educational and adminis trative condition, and for creating in them a spirit of Co-operation ond esprit de corps.

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Professor Shiv Dayal, M. A. and Lala Mool Raj, B.A., B, T., were unanimously elected as President and Sectary till the Society meets again to have a regular election of its office-bearers. A sub-committee of the following gentlemen was appointed to frame a uniform syllabus for all the Arya Girls schools in the Province:—

(1) Prof. Shiv Dayal, M. A., Lahore.
(2) Lala Mohan Lal, M. L. C., Simla.
(3) Lala Dev Raj, President, Kanya Maha Vidyalya, Jullundhur.
(4) Lala Ram Lal, B. A., Ludhiana.
(5) Lala Mool Raj, B. A., B. T., Lahore.

With a vote of thanks to the chair the conference concluded its deliberations.

MOOL RAJ,
SECRETARY.

THE VOICE OF THE VEDAS IN ASSAM.

Pt. Yash Pal Siddhantalankar who has gone to Assam as Arya Samaj missionary has sent his first letter to the press. He describes graphically the benighted condition of that province. To establish the Church of the Veda therein its primitive purity he will have to contend with great odds. He is mindful of the difficulty of his task, but his indomitable zeal. we are sure, will conquer everything that blocks his way. He has already begun to deliver sermons on the Gita and other scriptures, which, are listened to with rapt attention. We wish our young brother every success.

The voice of the Veda has to be carried to the whole world. We are startled when we hear that even those lands which lie in the close neighbourhood of India are not yet familiar with the Message Divine. A forceful reminder this to the Arya Samaj of its duty!

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GURUKULA SAMACHAR.

THE WEATHER.

The weather is very pleasant in these days. Masses of clouds are generally hovering in the sky. Showers of rain moderate the intensity of heat. The neighbouring hills so 'dry and bald and sere' till recently have begun to present a green refreshing aspect. Our stream has gained its summer proportions but the deposition of sand in its bed during the last year's flood has changed its course a little.

THE STAFF.

Our Medical College staff has received two valuable additions. A new doctor, an M. B., B. S. of the Punjab University and a new Vaidya have been appointed as additional lecturers. Pundit Satya Ketu Vidyalankar has been appointed Assistant Professor of History.

PRINCIPAL RAMA DEVA.

Owing to incessant mental work, Principal Rama Deva's health has been impaired. He was not enjoying good health last year when in response to a pressing and urgent invitation from the Arya Samajists of Africa he had to go to Africa for propaganda work. Six months' continual work together with the exigencies of constant travelling has injured his health still further. The doctor has advised him to suspend his manifold activities for some time. He is now-a-days sojourning at Simla for the benefit of his health.

THE SCHOOL DEPARTMENT,

The 9th and 10th Classes of the school department have been sent to Indraprastha so that the whole of the school department minus the first four classes is there at present. Mr. Gopal B. A, has been placed in charge of the branch as Assistant Governor. Pundit Kanhayya Lal Shastri Sankhya Vedanta Tirath too has been sent to Indraprastha in consequence of the change. The first four classes have been sent to the Gurukula Garden at Mayapura Hardwar where a temporary buildi[ng] has been run up, for their accomodation. The Gurukula Kangri is th[us] in the exclusive occupation of the College department in these days.

THE EMBANKMENT.

A breach was made in the Gurukula embankment by the [flood] year. Owing to an alteration in its course the stream impin[ged] the weak spot directly so that the situation became threat[ening]. has, therefore, been resolved to strengthen the embankme[nt] point. The Brahmacharis and members of the staff are doi[ng] of repair with their own hands, and hired manual labour has been dispensed with. Cubical wood structures filled with [stones] brought over from the opposite bank in boats are being pl[aced] along the bank to prevent the direct impact of water c[urrent] ment.

A.

Lahore.

retary,

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